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NO. 9.

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The editor finds it necessary to adopt the following rule: No letters directed to him, as editor, except those containing money will be taken out of the office, unless they are *post paid*. He hopes that his correspondents will attend to this.

The postage on the Observer, single sheet, 100 miles and under, is 1 cent; over 100 miles, 1½ cts.

Original.

For the Observer.

MR. EDITOR,—Circumstances not under our control, frequently compel us to abandon objects, to which we would rather cling during life. This I have experienced. My determination to avoid controversy has been overruled, by your correspondent J. D. L.

Your readers, who have not read my former communications, must infer from that of J. D. L. that "Evangelist" is a formalist, who in a puerile manner, opposes evangelical measures, and whatever is calculated to promote vital religion! I am thus driven from my position into the field of battle, and I will endeavor at least, to acquit myself to the satisfaction of my friends, and to the approbation of my conscience.

I beg the reader, in order to decide upon the subject at issue, first of all, to read attentively, my first communication, Vol. 1, No. 20.

That among the different sects, some, with good intentions, employ means to make men better, which are not deemed biblical or prudent every genuine Lutheran admits. Our church, however, supported the cause of the Lord with great success, by adhering to the simple gospel, and by shutting the door against all innovations and human inventions that have a tendency to render the measures of the Apostles, in converting sinners, less important than those of more modern date.

I thought I saw an effort on the part of the enemy, to destroy our character and principles, by carrying us imperceptibly into the vortex of error. I had frequently traced the progress of error from the time of the Apostles, to the dark days which preceded the 31st of October, A. D., 1517, and was convinced that had the preachers and people adhered strictly to the mode and measures of converting sinners, pursued by the Apostles, the church would never have become the property of the Pope.

As the same causes produce the same effects, I felt it my duty to declare to my brethren, that I conceived it important to be on the alert. J. D. L. now says, that he understands me to say, "that some ministers had become so ignorant, &c. &c." page 50. How unfair to make such a deduction. The word *only*, J. D. L.

notices emphatically; I see his object. Let me assure the reader, that it is correct. I understand by '*only*,' that there is no other accompanying. Now I have heard persons, not of our communion, declare that if persons did not submit to the measure of being called up to the altar, their religion could not be pure, and hence my interrogatory,—"*Are sinners to be converted, only by bringing them publicly before the altar?*" Interrogatories are sometimes propounded to give force to a self-evident truth, and it was with this view that I put the language in the form of an interrogatory.

J. D. L. finds fault with me for not having told him, what I MEAN, by "man-religion?" How strange! He and every man knows, that suspicion, illiberality, and putting the most uncharitable construction upon the actions and words of our neighbor, are not sanctioned by divine religion.

J. D. L. says, that my communication abounds with the terms "usages," "customs," "ancient methods," &c. I spoke once of "usages and the word," but I defy him to take up my communication and state before your readers that it *abounds* with the terms "usages," &c. I am certain he would be ashamed, but let the indulgent reader judge from page 18.

J. D. L. introduces a minister, who it appears promised to receive some lady as a member of the church, provided she would learn to answer a few questions out of the Catechism. Who he is, I cannot imagine; I never before heard of such a Lutheran minister. But Lutheran or Calvinist, he should never ascend the pulpit of my church, nor be a member of any Synod of our church, with my consent. For he pursued a course, contrary to the *usage, custom, and ancient method* of our church. He is on a par with those who take good care to publish to the world, under a fictitious name, that the Rev. such a one, had a great revival, and that two hundred, during one night, were converted to God.

I must now close. If the hearts of men are renovated—if that mind which was in Christ Jesus, is produced in men, so that they manifest before God, the world and devils, that they have passed from darkness to light, and from the bondage of sin and the devil to that glorious liberty, purchased by the Lamb of God, none will more fervently join, in praising God, than

EVANGELIST.

Synodical.

Address of the Rev. D. F. Schaeffer, President of the Synod of Md. delivered at the opening of the session in Balt. Nov. 1832.

My beloved Brethren in the Lord!—That we have been permitted to assemble again, and as an ecclesiastical body, to deliberate and act

with each other, upon the important matters, which concern the church of Christ, and the salvation of souls, is certainly a loud call upon our souls, to praise and thank the Almighty ruler of the universe. Since our last convention at Cumberland, a pestilence, which in Europe, translated thousands from time to eternity, entered our beloved country, and spread terror and alarm through our cities and towns.

To have attempted to form a Synod under such circumstances, was deemed by a number of brethren, inexpedient. Hence I felt it my duty, in compliance with their wishes, to defer the meeting until the present time. I congratulate you upon the removal of the awful malady from our Synodical district, through the mercy of God, and that not one of our ministers fell a victim to the destroying angel. May we, and our dear people, manifest our gratitude, by following "peace with all men, and holiness," more ardently and sincerely, than we ever did.

Soon after the close of our session last year, the General Synod convened in Frederick.—This institution, from which every genuine Lutheran and true friend of our church, expected much in the progress of time, has already exerted an influence, which convinces every unbiassed mind that it was organized with the approbation of our Lord, for the preservation of that part of his church, to which we have the happiness of belonging. I refer you to the minutes of the last General Synod, for a more satisfactory view of the blessings, which God is conferring upon us, through the General Synod.

You are all aware of the fact, that we have more theological and devotional books, than any other religious denomination. But, they were heretofore published in the Latin and German languages. Hence many of our people in this country, in which the English language must prevail, as the language of the country, had no access to them. They were obliged to rely upon works issued by other denominations. Excellent and edifying as many of them are, yet he who is not a Lutheran, cannot prepare food for the mind of a Lutheran, without mingling with it his favorite doctrines, of which, some at least, are repugnant to our biblical views. If then no provision were made for our English members, who increase rapidly, what would be the result, other than the destruction of Lutheranism? To guard against so awful a result, the General Synod made every arrangement, that within a few years, the Lutheran, who is familiar with the English language only, can enjoy himself in the study and perusal of works which will establish him in the true faith. Already have we the pleasure of raising many young members, progressing in piety through the "Cate-

chumen's and Communicant's Companion." It is recommended to every father of a family in our church, if he loves his children, to furnish each with a copy of this invaluable work. It is by no means strange, that the enemies of the General Synod, are diminishing rapidly, and that the few who remain, are so intimidated as to be perfectly harmless. I congratulate you upon your firmness and unanimity, this Synod invariably manifested, in supporting the General Synod.

Not only has our Theological Seminary succeeded beyond the most sanguine anticipation of its friends, but through the influence of its eminent Professors, a College has been established at Gettysburg, which affords to Lutherans, every opportunity to educate their sons in all the branches of human literature, without exposing their minds to the influence of a creed repugnant to our liberal and biblical views of the duty man owes to his God.

The Rev. Mr. Winder, who had been licensed to officiate as a minister of our Church, did not apply to me for a renewal of his license, agreeably to the directions of our last Synod. He is therefore no member of this Synod, and yet I am informed he preaches, and that several of our brethren admitted him into their pulpits! Every man enjoys the liberty to support order, and stand in connexion with a religious society, or he may abandon all, and form his own creed at pleasure. But I do think that as Mr. Winder upon his own application, was licensed by us, that he ought to state to this Synod his reason for withdrawing from it, and not attempt to officiate among our people.

Our brethren C. F. Schaeffer, F. Ruth, and E. Greenwald, have been laboring in the vineyard of the Lord with great success. The former is now a member of the West Pennsylvania Synod, and the other brethren laboring in the state of Ohio, became members of the Synod of that state. They were all regularly and constitutionally dismissed from this Synod.

Mr. S. Rizer who finished his Theological studies at our Seminary, was licensed by me, to officiate in our church at Sharpsburg. He has been eminently useful in his new field of labor, and hitherto acquitted himself with credit to himself, to the Seminary, and to the church.

The Rev. Daniel J. Hauer, who by a residence in the remote part of Virginia, could not act with us, accepted of a call from our church in Loudon county, Va., and was admitted by me to membership in this Synod. He is very useful, and I doubt not, will become one of our most efficient brethren. I lately confirmed a number of persons in his church, and though it was threatened with destruction, yet for the short time that Mr. Hauer had charge of it, I consider it now in a most flourishing state.

My duty requires that I should notice a neglect of the 4th art. of the 10th chap. of our constitution, in order to guard against a precedent, which might interrupt that order and precision, which characterize the ministers of our church. A brother, who has for a number of years been a member of this Synod, and who generally manifested a rigid adherence to the very letter of our constitution, and such resolutions as the Synod adopted, removed to Pennsylvania, and

at the last Synod of West Pennsylvania, was admitted to membership, without a certificate of his honorable dismissal being asked for by said brother, from the President of this Synod. Both our brother, and our sister Synod, must have forgotten the article alluded to. To no other cause do I ascribe the dereliction.

The church at Hagerstown has at length been supplied with a pastor, (the Rev. Mr. Hoshour) and from unofficial information, I feel privileged to state, that he is useful.

The Rev. Mr. Haverstick, who had charge of our church at Cumberland, has left this country for Europe. The council informed me that he was very useful, and that unless supplied soon, with a pious and zealous minister, our church would sink, and much of the good work carried on by our brother Haverstick, be destroyed. At the request of the council, I urged our brother Kehler to accept of a call. Whether or not, he will accept, I am not advised. In my opinion he should.

As the members of our church, and the various institutions, for the advancement of the kingdom of God, increase, we must anticipate the necessity of watchfulness by the judicatories of the church. A Seminary for the preparation of young men, to become useful, erudite and faithful servants of the Lord Jesus Christ, is now in successful operation. But I recommend to this Synod to notice one danger with which we are threatened. A young man, of whose piety I never doubted, was sent to Gettysburg, by the ladies of Frederick. He spent some time in the study of the languages in which he made but little progress, and then engaged in taking charge of a school in Maryland. Though he never entered the theological department, he was permitted to preach, by a brother of this Synod, which no doubt was justifiable. But this young man was so inconsiderate as to go among the members of a brother in Virginia, whose standing as an active and devoted servant of the Lord Jesus, no one will attempt to impugn, and without consulting our brother, performed ministerial duties. He has gone near his house, but did not enter it; if he had, our brother would have rejoiced to engage his services. Ought not some measures be adopted to confine these young men within rational and evangelical limits?

Within the jurisdiction of this Synod, conferences were held frequently. Nothing is better calculated to impress sinners, than the preached gospel, and when several brethren can spend a few days, in preaching to our people, the most salutary effects must be produced. I know of several conferences that were sanctioned and blest by our Lord. But we are living in an age when human inventions and extravagance exert a great influence. Every genuine Lutheran should be on the alert. Great efforts are being made to change the evangelical method of converting sinners. The word of God is deemed by some insufficient, and hence various arts and measures are resorted to, which are at once repugnant to the spirit of the gospel, sound reason, and decency. Whatever the malignancy of the new-fangled religion of this day may inculcate, my conscience demands of me, to warn you against every departure from that course which our fathers

pursued. They held conferences frequently, called special conferences, during the week, so that none was ever absent from his own flock on Lord's day. They prayed and preached pungent sermons, and were successful in converting sinners, but I never saw the minister out of his place, which is, the pulpit or desk. That the revival system which appears to become popular may not be entirely fruitless, we admit. But is it not an axiom, that though fruits and flowers can be produced at any season, by the process of a hot-house, that they are not equal in flavour and odour, to those which are produced by trees and plants, washed by the rains from heaven, and warmed by the great luminary, that converts night into day? In order that real and genuine conversions, and the revival of pure, undefiled, evangelical religion, may be effected, I do most solemnly recommend to all my brethren, to impart catechetical instructions to the children of their churches; and in the sanctuary and dwelling houses, to preach to their parents the law and the gospel! I know it is called a *slow way* to convert sinners, but it is the safest and most certain, I am sure.

On the 31st of October, A. D. 1517, Luther laid the foundation of civil and religious liberty, by publishing to the world the rights of man, and the substance of true religion. We, the citizens of the United States, deem it our duty to celebrate the Anniversary of our national independence, and is not this very independence an effect of the intrepid step of Luther on the 31st of October, A. D. 1517?—Why then should not Protestants generally, but Lutherans especially, set apart that day as a day of thanksgiving? From the effects of a conference held in Creagerstown, Md. on the last anniversary of religious and civil liberty, I recommend to this Synod, to pass an order, that hereafter the 31st of October, be set apart as a day of thanksgiving. If I am spared to meet with my brethren next year in the General Synod, I shall recommend it to that body, as an important duty, to request all our Synods to adopt a similar course.

During the past year I received communications from different districts within the bounds of this Synod, and of the General Synod.—They are all encouraging. New churches have been organized, and houses of worship were erected, or such as were in a state of dilapidation have been enlarged and repaired. This fact is to be ascribed to the increase of vital religion among our people, and the more general diffusion of a knowledge of our doctrines and church government.

I recommend the appointment of a talented, pious and discreet missionary, whose duty it shall be to officiate in the state of Maryland, wherever our stationed ministers either preach but seldom, or never. If such an appointment were made, our periodicals and books could be introduced, where under present circumstances, those only of other denominations are read.

Sunday schools, Missionary societies, and prayer meetings, conducted in accordance with the bible and our discipline, are increasing, but we should remember that all these institutions do not exist throughout our churches.

Every minister should earnestly represent their usefulness to his people. If the aged members cannot be brought to act, our catechumens will not resist the call of God.

Tract societies can be made powerful auxiliaries to advance true and genuine religion. They have given incontrovertible evidence of this fact. The people are ready to read any small tract. But on this very account we ought to be circumspect. True, there is an American Tract Society, but how many Lutherans are there in the committee, which directs the publication of tracts? Not one, I am informed. I do therefore recommend to the Synod, to adopt such measures as will secure to our people, the perusal of tracts, which in every line accord with the doctrines of our own church. The only course I can advise to be pursued, in order to succeed, is to enlist our people generally in the cause, and to establish a Tract society, under the sole control of genuine Lutherans.

I have nothing more to communicate in my report. I close with the ardent prayer, that our Lord Jesus Christ may direct us in our deliberations, and that you whom I sincerely love, may all long live to labor in the vineyard of the Lord. And when we shall be called from this world of sin, labor, and sorrow, may we meet each other there, where not a wave of trouble shall roll across our peaceful breasts.

Your brother in Christ,

DAVID F. SCHAEFFER,
President of the Ev. Lutheran Synod of
Maryland and Virginia.

Translations.

For the Observer.

LUTHER REVIVED.—No. 2.

Of Prayer.

1 John 16: 23, 24. This our Lord Jesus Christ requires, that we should pray, and not live prayerless, as the ungodly. Are you a christian, or desire to become one? then beware of such a careless life, and pray at least in the morning when you rise, and again at evening, when you retire to bed. For we christians are in duty bound to pray without ceasing, if not by word of mouth, (which is not always possible to do,) yet in the heart. The desire of our heart should continually be, that the name of God be hallowed, his will be done, his kingdom come; and also that he would grant peace in the land, health of body, &c.—This is the heart's desire of every christian, every hour and moment of his life, and although he does not always think of it, yet he has not the least wish to the contrary. This means to pray in the spirit and with the heart. But besides this prayer of the heart, prayer should also be made by word of mouth. The manner in which this prayer should be made, Christ here teaches, and says, *Ye shall ask in my name.* Therefore all prayer which is not offered up in the name of Christ, is no prayer nor worship of God.

Upon this promise, our Saviour further declares to his disciples: *Hitherto have ye asked nothing in my name.* For they depended upon him, as many people rely and depend upon

their ministers; and suppose that they have no need to pray, but that their ministers must pray for them. But this, he says, you must no longer do; *Ask, and ye shall receive, that your joy may be full.* Here then, he commands the disciples themselves to pray, and in the same words admonishes us, that we should not depend upon others; nor should any suppose, I have no need to pray, because it is enough that this or that person prays for me. But every christian should pray, both for himself and for others, and especially for the wants of the church. For these two things must preserve christianity on the earth, the word of God and the earnest and fervent prayers of christians.

Now, whoever loves the christian church and the gospel, and is desirous to see it prosper, must also expect to aid in its preservation. This however is accomplished only by prayer, when you pray, that the name of God may be hallowed, his kingdom come, his will be done. When you do this, then you and each christian stands, as a warrior with his weapon in the field, and helps to protect and defend the christian church against satan and the world. For every christian is a warrior. As firmly as we contend and fight with preaching and teaching, so firm and constant should you contend with us, in prayer. In this way we overcome all things, for christians are powerful warriors, first, we in preaching, and then you with us, in prayers.

2. John 15: 13.—Therefore Christ here declares: when ye believe in me, and have received the Spirit, whereby the heart is assured of the grace of God, then it will most certainly follow, that you must also pray. For this is the only true and proper work of a christian. For before we believed and became christians, we neither knew for what and how we should pray.

Wherever there is a christian, there is properly the Holy Spirit, which does nothing else than pray continually. So that no christian can be found who lives without prayer, no more than a living man without a pulse, which beats continually, whether he sleeps or is otherwise engaged, although he is not sensible of it.

Whoever does not pray, may be assured that he is no christian, and belongs not to the kingdom of God.

3. We still see how very diligent the christians in the primitive church, (when they suffered great persecution) were in the discharge of this duty, and almost too much engaged; so that they daily, not only mornings and evenings, but also at certain appointed times, assembled together and prayed with each other, and often watched whole nights and spent them in prayer. Some attended so strictly to this, that they sometimes took no food until the fourth day, as Augustine writes. This is carrying the matter somewhat too far, especially that we should receive it as an example and a command; but this is however to be praised, that they were at evening and morning, and at all times watchful.

4. John 17: 1.—Therefore I have always said, that christian prayer is necessary, and that without it, faith can neither live nor long remain; for they who preach, and hear, and know the word of God, and do not pray, show that

they exalt themselves and live secure. Neither do they see their wants and danger, and imagine that they already enjoy what they may desire and need. On this account, Christ teaches us by his own example, that besides preaching we are not to forget nor neglect prayer; so that the word may not go forth and be received without any fruit.

In the first place when the Evangelist says, "these words spake Jesus, and lifted up his eyes to heaven," he shows that prayer has its external form, in order to silence those frantic saints, who assert that the external part is of no consequence. For here we see, that Christ not only prays, so that his disciples hear him, but also uses the mode and form, which was customary. As for instance, some kneel, some fall on the face, some stand and lift up their eyes to heaven, which three postures or modes are all found in scripture, as king David fell on the ground, when he prayed seven days for his child. 2 Sam. 12. And Christ both knelt and fell on his face, when he prayed in the garden. Peter also, Luke 5: with many others, prostrated themselves at the feet of Jesus. Of standing he also speaks, "when ye stand and pray."

It is not material, whether a man stands, kneels, or prostrates himself, for they are bodily postures, which are neither commanded nor forbidden as necessary, together with many others, as lifting the eyes to heaven, striking on the breast, but that we do not despise them, since the scripture recommends, and our Saviour sets the example. Thus Paul says, Eph. 3. "For this cause I bow my knees," and in 1 Tim. 2: 8, "I will that men pray every where, lifting up holy hands." PHILO-LUTHER.

ON MARRIAGE.

[Translated for the Observer from Spener's Lebenspflichten, by J. W. R.]

Those who are about to marry, should well consider how they may choose according to the Spirit of Christianity. To marry an intellectual lady, or into a great family, or wealth, or beauty—this is not enough. What avails beauty (seeing there is generally connected with it, pomp and pride, effeminacy and indolence) if man should idolize the lovely picture? a single disease may ruin it, and destroy the pretty mirror. What avail great family connexions, if through it we be induced to sell our freedom and become the slaves of others? What avails wealth, with which a man buys one, who spends both his and her property, or for which he sacrifices his liberty and dominion, and thus pays dear enough for his money; without taking into consideration how soon it may take itself wings and fly away. A rational man can therefore see that all these things, if they constitute the chief object, are foolish and vain. His principal object should be Christian virtue, for it alone can satisfy the desire of him who understands and regards his real welfare.—Wherever the principles of propriety and morality, or rather wherever Christian virtue, the heartfelt religion of Jesus is wanting, of that person BEWARE, as you value your happiness, whatever other qualifications may exist. These remarks are equally applicable to the choice of

BALTIMORE, December 1, 1832.

HARTWICK SYNOD.

In our last paper, we presented a short sketch of the proceedings of this body, obligingly furnished by a friend. This is one of the most active synods of our church, and though it is but 18 months since its organization, yet it now equals, if not in numbers, at least in influence and evangelic activity, any of its older contemporaries. It took a decided stand from the beginning and has maintained it until the present time. It aimed at high things and has attained them. It declared itself nobly in favor of a general union of the synods, believing that the more fraternal our intercourse, the more extensive would our influence be, and of course, the more prosperous our church. The nearer our alliance, the more harmonious our operations.

We expected that this synod would establish a religious paper agreeably to a resolution passed at a previous meeting, but it was not done, and this is the reason that we did not ask for extensive patronage for ours, within their bounds. We do not flatter ourselves with the idea, that they deem our humble sheet sufficient to meet the demands of the church at present, for there are thousands of our members who never see it, but it is likely that such a work will shortly be undertaken on individual responsibility. If this is not intended to be done, we make bold to ask more patronage of the brethren of Hartwick Synod. We already send a respectable number of papers there, but we presume that by a little exertion, the number might be quadrupled.

It was observed by our readers that the Synod recommended to the General Synod, the publication of a Life of Luther, which would be calculated for general circulation among our people. Such a book is highly desirable. We have never seen one that we could cordially recommend. We observe that a life of Luther is to constitute one of the volumes of the Theological Library, now publishing. It is from the pen of the Rev. H. Rose, of Trinity College, England, who wrote and delivered a set of discourses on the state of the Protestant church in Germany, published in this country, in Prof. Hodge's Bib. Report, Vol. II. and for which Brelschneider castigated the Englishman most severely.—We do not know what kind of a life of Luther he may write; he has talents and learning undoubtedly. But still, the recommendation of the Hartwick brethren, is worth the attention of the General Synod, and will, no doubt, be seriously considered.

The Parochial reports of the synod, exhibit a large increase of members, and abundantly testify the zeal of its ministers.

Special Conferences seem to engage much of their attention, and the fruits of them are displayed in the increased zeal of the ministers, the multiplied accession of members and the general advance of godliness.

We learn from the Messenger of the German Reformed Church, that Dr. Cathcart's scheme for raising \$2500 to be appropriated to the erection of an edifice has been completed. Fifty subscribers of \$50 each have been obtained within the prescribed time. A second subscription towards securing the second Professorship in Seminary has been commenced with good prospects of ultimate success.

The editor of the New York Evangelist, the leading 'revival' paper, and one of the most interesting and best conducted journals in the country, calls the report of W. Penn. Synod on "new measures in revivals," "very judicious," and says, "we could name ecclesiastical bodies, who have not shown half the wisdom of our Lutheran brethren, in disposing of this much vexed subject."—We believe that this report has met with general approbation, and we hope that all our ministers will practise upon it.

The Rev. J. Henry Hoffman, a graduate of the Seminary at Gettysburg, and licentiate of West Pennsylvania Synod, has taken charge of the Lutheran church, at Sarah Furnace, Bedford Co. Pa.

DIED, In Shrewsburg, York County, Pa. on the 31st October, Rev. John Herbst, sen., in the 75th year of his age. The deceased was a preacher of the gospel in the Lutheran church for upwards of forty years.

On Saturday the 31st of October the anniversary of the Reformation was celebrated by the students of the Seminary at Gettysburg. Two orations were delivered, German and English, by Messrs. Sahn and Goertner. The commemoration of that glorious event is highly proper, and we are glad that our students have set the example in this country. In 1817, the centennial jubilee was generally observed by the German churches in this country, and universally in Europe, but we would be pleased to have an annual celebration. We are afraid that the Protestant community is too little acquainted with the history of the reformation, and we do believe that its annual commemoration would materially retard the progress of Popery in this country. Let the people know what the reformation was, and they will estimate the Bible more highly, and oppose with more determined vigor, every attempt to fetter us again with the chain from which the reformation liberated the world.

ORDINATION. Jehu Jones, a colored man from Charleston, S. C. was ordained a few weeks ago by the Lutheran ministers in the city of New York and vicinity. This man is about to embark with his family to Liberia, to preach the gospel to his colored brethren. He was educated, we believe by the Rev. Mr. Bachman of Charleston, and is the most intelligent man of his color, we ever conversed with. He informed us, that that on his return to Charleston from New York, to make preparations for sailing, he was apprehended, cast into prison one night, and was ordered to leave the State within twenty hours. This was practising on a law lately passed in that state, forbidding any free colored person to enter her territory. Jones was fortunate in getting off as gently as he did. He has come to the North where he is waiting for his family. We were much pleased with the spirit he displays, and believe that he will be a valuable acquisition to the colony. He has the credit of being the first American Lutheran Missionary to Africa.

The Rev. Charles Weyl, the successful travelling agent of the Seminary, has taken the pastoral charge of the Lutheran churches in and about Lewistown, Pa.

The translation of the Life of Stilling, by Dr. Hazellius is for sale in Baltimore, by Joseph Jewett, Market street, and Charles Classen, Howard street; in Gettysburg, by H. Neinstedt and S. Buehler; in Chambersburg by H. Smith; in Carlisle by Mr. Loudon; in Lebanon, by Mr. Uhler; in Emmittsburg, by J. Bager.

Money Received.

Vol. 2.—W. Assman, H. Muller, J. Baker, J. C. Geiger, L. Pou, Anna Kersh, Nancy Geiger, G. Crim, Col. W. Coughman, J. Prall, Wm. Taylor, D. McGill, Rev. E. Greenwald, J. Walter, D. Bixler, J. A. J. A. Wicker, J. Motter; C. Capito; Mrs. H. Baird; Rev. B. Keller, \$3; Susan Fry, A. Weckerly, Sen. A. Weckerly, Jr. J. Hoeflich, W. Mehning, Jacob Cornel, Mrs. Julia Franks.

For vol. 1—D. Bixler, Rev. E. Greenwald, and from Lancaster, Pa. \$22 50.

Lutheran Hymn Book.

The subscribers have just published, and now ready for sale, a new edition of the

LUTHERAN HYMN BOOK,

In large type, with the Liturgy and Formula attached, as ordered by the General Synod.

Price, \$1 25 a copy, and those who purchase by the dozen, a discount of 20 per cent. allowed.

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LUTHER'S SMALLER CATECHISM—Translated from the original—and published by the General Synod of the Lutheran Church. Price \$1 12½ per dozen.

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October 15.